

VOL. XXI NO. 4

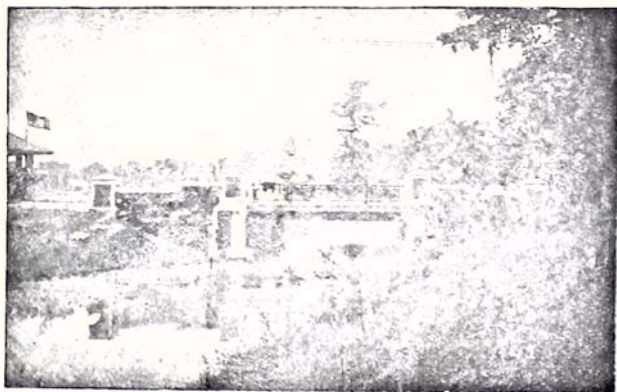
OCTOBER, 1908

PRICE 10 CENTS

THE STELLAR RAY

A MAGAZINE FOR THINKING PEOPLE

Devoted to a Solution of the Practical Problems of Life
in the Light of Science, Occultism and Philosophy



MIND

PUBLISHED BY

THE ASTRO PUBLISHING CO.

DETROIT, MICH., U. S. A.

Formerly "SUGGESTION"

What Parents and Guardians Ought to Know

EACH child born into the world is entitled to the best guidance and care the parent is capable of giving it. The Stellar Ray horoscopes are intended to be an important assistance to parents in the comprehension, education and care of their children. A natal chart—cast for the exact time of the child's birth reveals that child's character, mind and disposition, the weak and strong points in the organism as well as the vices and virtues—enables one versed in the science to reveal to the parents or guardians of the child just the lines upon which it can be best trained.

THEY can lay out a plan of education and training adapted to the exact disposition of their offspring and thus avoid friction and promote harmony. They will endeavor to starve out the evil they see, while nourishing and developing the good. If the child has a passionate temper, they will never excite this side of the character, but will use calmness, tact in management, gentleness, not force. If the moral development be weak and the intellectual strong, then it is the former they will seek to stimulate and develop.

THEY will appeal to the child's heart rather than to the head, endeavoring both by precept and example to show the child the greatness of morality. Truth, honesty and compassion will be presented as ideals to be striven for and more to be desired than intellectual greatness. For goodness alone is truly great.

FULL particulars will be cheerfully given to those, who are interested, if they will write to the Astral Science Department of this journal.



The Stellar Ray Book Department



SCIENCE AND KEY OF LIFE



PLANETARY INFLUENCES

Compiled

and Copyrighted by

HENRY CLAY HODGES

It is impossible to give a cursory sketch, within a few pages, that will convey to the mind of the reader more than a faint idea of this important work, or of its value both as a revealer of scientific truth, and as an inspiration to acquire knowledge regarding a great science heretofore but little understood, although of vital importance to each individual life; however, we ask your attention to a brief survey of the different volumes of the grand work:—

SCIENCE AND KEY OF LIFE

VOLUME I

Volume 1 of this work, introduces the reader to the subject of Planetary Influences, Electric and Magnetic, Defines Fate, shows that "thought is the Builder," and that each individuality is a law unto itself.

"Divine Years" and Ages, The Pyramids and the mathematical principles upon which they were built; an Elysian mystery is explained, and the wonderful phenomena of the variable stars, among them the Star of Bethlehem, form chapters as full of interest as the tales of the Arabian Nights.

The impossibility of annihilation and the secret of happiness are subjects of profound interest.

This volume contains horoscopal figures of Oliver Cromwell and William

Shakespear, of Napoleon III., of P. B. Shelley, and Emile Zola, which cannot fail to be of great assistance and interest to students of Stellar Science.

The effect of different Polarizations of Sun and Moon on character form chapters of vital importance. This science substantiates through the working of divine law all of the ethical teachings of the Nazarene.

The esoteric side of astral science is presented and it is but inadequately described when we state that volume I introduces the reader to a new and marvelously interesting field of thought, broadening and elevating beyond expression.

VOLUME II

This volume contains 245 pages of subject matter whose interest grows upon the reader as he follows the author through chapters upon the life principle and health, the several parts of the body as governed by certain signs; the influence of the Natal Star, "for every human soul there is a Natal Star; sooner or later each one shall set out in search of his Natal Star."

This volume contains a horoscope of Jesus of Nazareth and the truth regarding his supposed supernatural birth is clearly revealed.

Horoscopes of Marie Antoinette, George Washington, Lord Byron, Michael Angelo, Napoleon I. and Charles Guiteau, Chapters containing marvelous information relating to musical tones; color vibrations; their connection with Planetary Action; their wonderful symbolism of Human Progress. Genesis explained and illustrated. The successive gaseous, vegetable and animal waves that appeared upon the earth. Anyone interested in studying life's great problems will receive new light of incalculable value in possessing these volumes.

VOLUME III

The third volume contains a complete Astrological Dictionary in addition to chapters on eclipses and their effect in various signs, also the sun and moon, together with chapter on Election and Horary Astrology, and the strength and influence of each planet, the sphere and orbit of each, as well as examples for taking sidereal time.

Horary Astrology is fully elucidated.

This volume shows the auspicious times for commencing any business or other undertaking. It also contains tables giving the rule of the planets each hour of the day, with numerous charts and examples, also how to reduce mean to sidereal time. Colors of the different planets and Zodiacal signs are given. It also contains a valuable treatise upon marriage.

VOLUME IV

This volume is in itself a great work containing about 350 pages.

It is compiled in four parts.

Part one contains eight chapters of intensely interesting information regarding the faces of the signs and the effect on character indicated by the planets when posited in the twelve houses and signs. These chapters must be read to be appreciated and to give the reader an idea of their interest and value we quote the following passage from chapter one:

"The first face of Aries is martial, giving fearless, courageous ambition, one able to lead and command others; quick and ingenious and generally a very impressive speaker."

" * * * The third face of Aries is a face of change and lively fancy. There is a love of fame and activity unrelenting, makes many changes in life."

THE STELLAR RAY.

From chapter two:

"When Saturn is posited in the first house the native is diplomatic, though very suspicious and distrustful. He is liable to be gloomy and retiring at times, and while he has many acquaintances he has few intimate friends. His friends are apt to be distant from his home; he makes their friendships through letters, writings, journeys and also through the father and elderly persons and those above him in the social scale of life.

The native is apt to be brought to public notice through these sources and he possesses much ambition, love of fame and high position. He also possesses power to manage and control others, not through authority, but diplomacy. * * *

Part two contains chapters on Hindu Astrology and others relating to the periods, sub-periods and inter-periods of the planets and concerning the judgments of planetary periods.

The subject matter of part three deals with the planetary influences that dominate the physical form, have only to do with human evolution; the soul's pilgrimage through matter is graphically depicted in language that is free from the dryness of technical terms and awakens a realization of the Supreme Wisdom from which all existence flows. Every intelligent mind should come in contact with the vast field of thought which this great work opens to view.

Few people have any knowledge of the number of fixed stars—stars that seem to be stationary when viewed from our planet, and which are suns the centers of other solar systems.

Part four deals with the subject of fixed stars, giving tables of their magnitude, latitude and longitude, also the nature of their influence, which is greater in mundane affairs than in relation to those of the individual.

VOLUME V

This great work now carries the student of this divine science into realms of what may be termed the most needed practical application of Planetary Influences, viz: The physical life of mankind. Volume five deals with Astro Physiology, a science but little understood by scientists, although of the greatest importance to the evolution of humanity from the malefic conditions of disease and suffering.

The celestial influences are no less potent in the art of healing than in the art of navigation, in which it is universally known that through heavenly bodies (the sun, moon and stars), the navigator is not alone able to ascertain his whereabouts on the ocean, but the nature of the weather, the tempests, calms and atmospheric changes to which he is to be subjected.

So may the physician evolve from the practice of an art which is at present reduced to a mere practice of chance—to a truly scientific system based upon clear first principles which will invariably point to the cause of each malady, to its progression of increase and diminution, to its remedy if there be one, and how to avoid its redevelopment and to maintain good health.

This volume gives tables portraying the planetary influences upon diseases, and indicating the remedies in the form of healing plants and herbs bountifully supplied by beneficent law, to alleviate sickness and suffering in the creatures living upon this planet; the healing power of electric, magnetic, color and tone vibrations.

No physician can safely administer medicine if he be unacquainted with the science of Planetary Influences.

This important work inspires the mind to seek further knowledge of the laws that govern all life in order that health, happiness and successful achievement may be the heritage of all creatures of the earth.

Mr. Henry Clay Hodges, the compiler of this great work, has voiced the inquiries of ages of thoughtful humanity in the following question, which is answered in Science and Key of Life.



Believing that the time has come when the Science of the Stars, both exoteric and esoteric, should take its place in the world of mind as by far the most important factor in the future evolution of the race, the undersigned has taken it upon himself to place before the world the latest fruitage gathered from this great field of infinite truth.

Much has been written upon this science in the past, but amidst the many truths there has been much error. The object in publishing Science and Key of Life, Planetary Influences, is to present truth freed from the debris of false and biased interpretation.

H. C. H.

This work is published in five volumes. Price \$2.00 per volume, or \$10 the full set. Circulars sent and inquiries answered upon application to The Stellar Ray, Hodges Building, Detroit, Mich.

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IT is curious to note how instinctively the reason has ever pointed out to mankind the ultimate end of the various sciences, and how immediately afterwards they have set to work, like children, to realize that end by inadequate means. Now they applied to their appetites, now to their passions, now to their fancy, now to the understanding, and lastly to the intuitive reason again.



The Birth of Man and Woman

*An Inspiration, Written for The Stellar Ray by
Caroline Fort Marsh, of Brooklyn, N. Y.*

Do you know that you once were a bird of
the air,

Resting long on the breast of a hill, when
Your body was changed into that of a man
And you never have flown since then.

Did you know you had flown before you
had grown,

And your brows were the edge of your
wings?

For your hair once was feathers and your
arms spread your wings,

Then your feet were the last to leave earth.

Your wings were pure white

And your body as light as the fleece,

While onward you sped, flight after flight,

Then to rest and to sing on the tops of high
trees.

As the dove, all in white was your soul,

And you beat at the air and besought of the
clouds to bear you away on their
bosoms of love,

When just through their fleece and the
fresh morning dew

Your wings caught their first color through.

And when kissing the air as the sun peeped
through,

One morning early in June,

Your first feathers caught the robin's red
throat,

And your chirp brought spring in a note.

Your flight stirred the air into energy rare
And broke into birth the beauty of flowers
and grass,

When your body was changed into that of
a lass,

Who broke forth in a glorious song.

'Twas a glorious day, all earth was an odor
of hay and perfumes too many to
name,

And you rested together in a cradle of
flowers

And sang with the winds as they rocked
you and lulled you away into now,

With a welcome all souls have, to come.

THE STELLAR RAY

A MAGAZINE FOR THINKERS

Published Monthly at Detroit, Michigan, by

THE ASTRO PUBLISHING COMPANY

HENRY CLAY HODGES, Editor

SUBSCRIPTION PRICE—In the United States, Mexico, Cuba and Island possessions of the United States, \$1.00; Foreign, except as noted above, (Six shillings) \$1.50.

Entered at Post Office, Detroit, Michigan, as Second Class Matter.

VOL. XXI

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To the Brave and Not the Weak is Life Eternal Offered

By HENRY CLAY HODGES

It is an ancient saying that the road to perdition is paved with good intentions. The struggling majority do not know of the planetary law that inclines them to break away from their own good intentions and apparently firm resolves. There is indeed for them much need of pity and sympathy, and in the time to come, there will doubtless be many students, who will be just as determined to root out some vice or another, as the ordinary man who knows nought of the influence of the heavenly stars and their movements that effect his life. We know that each individual person is in possession of certain faculties that are to be used intelligently, and many are now in possession of knowledge that three parts of the earth do not possess. To the extent of this knowledge, each individual is certainly responsible and as I gather from the conditions on earth, most of these who have a knowledge of the primary laws of astrology are seeking to dodge or cheat their fate. The chief concern seems to be how to best escape the evil and reap the full reward of the good. This is not wise, for the true investigator knows and understands that the causes at work must be in accordance with what the reaper has sown, and if he shirk the responsibility, or the action of the law, physically, he only moves it on to other planes and expressions of life. No study can be more interesting than that which explains the aim and purpose of life, and the causes of every effect, and by this science persons of average intellect can prove for themselves that, just in accordance with the planetary configurations at birth, so will they pass through the physical, the great refiner of divine life. Each person is fated until he becomes free, and this freedom is in his own hands. Grand and noble he may become because of his self-reliance and independent individuality, but how few there are who understand the consciousness within them; how, why and when it acts. It is these facts that should

be impressed on the minds of all in order that each one may understand this consciousness working in the brain. This will take thought and study in the same degree that is necessary to understand any law in nature.

The ancients possessed this knowledge, which should have continued common to all had it not become degraded by misuse and separate personal interests.

In ages past, marked attention was given to stellar science, in which we may trace the effects upon the great buildings and structures which now stand as monuments to the knowledge and wisdom of that day. For instance, the Tower of Babel was not built to protect against the ravages of war, but at a period when the polar action of the earth brought on great floods at certain times and seasons, and it was to protect their lives from these floods that this huge octagonal tower was built upon the plains. If you will stop you will see that there were eight sides, which multiplied by four gives thirty-two, showing the degrees vertical of the Sun at that time. In fact it is clearly shown that all the temples and buildings of those days were built in harmony with the movement and positions of the Sun and Moon. It is for the benefit of all mankind that this wisdom should be regained.

Each person must come into the realization of the fact that the body is the temple through which the principles act, and the powers and virtues themselves are ample recompense for all that the world prizes most highly, and to the highest side of the science we should direct our attention. Each one proves, by his own mental reasoning, that there is a power beyond, which governs our universe, and that power is intelligent, just and almighty. Your reason will tell you that you were bound by the snares of sense and slavery of the mind in the past, but now, with the hand of wisdom to point out the way, you may rise and be-

come candidates for the initiation that leads to immortality. To the brave and not the weak is life eternal offered? The weak-minded drift and scoff at the truth they cannot understand; therefore be not afraid to seek this higher life. Let each day shape your life's work toward the purification of the temple you reside in, and the purification of the senses, then toward the cleansing of the mind, so that it may not be tainted and held by impurities which bind it to gross and unhealthy thoughts, for until this is done it is impossible for the mind to reflect the higher wisdom contained in this perfect symbolism of the soul's progress; for Urania having left the ninth sign of the Zodiac (Sagittarius), the standard of astrology shall be elevated and the world's future wisdom-religion founded.



The Wood of Unselfishness.

Once a wood-cutter went to gather fagots in a forest which he had not visited before. He took with him his little boy, who rode in the donkey-cart while he walked by the animal's head. The little boy laughed on the way so many times, all to himself, that the father could not imagine what it was all about. At last they came to the strange wood. The gate was open, but when the donkey tried to walk in he could not do it. He would walk boldly toward the gate. But when he had almost entered he would be pushed back in some queer way. Then the man tried to go in before the donkey, but he too, failed. It seemed that he was pushing and compressing the air in front of him and when he had used all his strength and become a little tired the pressure threw him on the grass. Then the little boy rolled on the grass, too, laughing so much that the donkey almost turned his head to see what the fun was about.

The father was half inclined to be indignant, but the little boy said, "Please try once more, father." So he agreed, and the little boy said, "I have been in this wood before, playing with the other children, and it is a very queer forest. We know, now, how to get in." So the father led the donkey and the little boy, saying, "I'll help you, father," pushed gently upon the cart from behind, and in they went in a jiffy, just as

they would go through an ordinary gate.

When they had gone into the forest a little way they could go no further because the trees were so close together there was no room for the cart and scarcely room for themselves to pass. The father was for turning back to leave such a wood, but the boy said, "Wait, father, I'll help you." And with that he pushed gently and steadily upon a big tree that was in the way and it moved aside as easily and smoothly as if it had been on rollers set under the grass, which was not disturbed any more by the moving tree than it would have been if it were made of rubber.

Some large logs lay on the ground a little farther in the wood. They were so large that one of them would just fill the cart. But the father was in despair about getting one of them into it because they were so heavy he could not move them.

But the boy and his father laid two long poles against the rear of the cart and the father tried to roll a log into it. He could not stir it, even with all his strength, but the little boy said, "I'll help you, father." And with that they both pushed and the log rolled easily into the cart. Then they went out of the wood, the little boy pushing the cart all the time. The big tree glided into place when they passed it.

On the way home the father asked the boy how it was he could do those wonderful things. "Oh," said the boy, "that is nothing! That is the Wood of Unselfishness. You cannot do anything there for yourself. But you can do anything with the trees if you are only trying to help some one else. You see the tree was moved out of the way and the log rolled into the cart only when I tried to help you do it. But if I had tried to do it for myself I could not have done it at all."—*Iatros, in The Theosophic Messenger.*

No life can be pure in its purpose or strong in its strife and all life not be purer and stronger thereby.—*Owen Meredith.*

Mind controls the secret treasures of the universe where are stored abundance. Wisdom and happiness for whosoever finds the key.

Electricity—

The Most Powerful and Useful Factor in Civilization

By ELLA WHEELER WILCOX

"No less authority in electrical science than Thomas Edison is reported to have said, 'If electricity is a substance or fluid of any kind, I have not been able to find, see, weigh or in any manner sense it.' Electricians, and students of physics generally, are more and more inclined to the belief that there is no such thing as electricity. The phenomenon known as electricity may be likened to an echo. The impact of air waves, caused by the explosion of powder against trees, houses or rocks, causes a disturbance in the aerial elements that produces sound. Sound is a rate of motion. It is claimed by some of the advanced thinkers that there is a rate of motion that will always cause the effect known as electricity."—News Item.

One hundred years ago all the men of science would have pronounced the prophet of electricity a madman, a fool or a crank.

This invisible, unfindable, unweighable force is, nevertheless, today the most powerful, the most useful, the most important factor in modern civilization. It illuminates the darkness, without the inconvenience of nauseating gas, the annoyance and uncertain match, or disagreeable and malodorous oil. It sends vehicles along the track without the assistance of weary and suffering horses or sooty and suffocating coal fires.

It drives engines, it cooks food, it heats irons.

It cures physical maladies, and restores lost vitality to the system. It sends searchlight far out at sea, and locates the safe harbor for the confused mariner.

It speeds the wireless message to its destination hundreds of miles away.

We are becoming accustomed to its miracles, for miracles they would surely seem to our ancestors were they to return to earth today.

And now, why should any man of common sense, and good reason, in face of all these facts dare scoff at the advanced think-

ers and clever seers who say there are still finer, more intangible forces in the universe which promise still more remarkable powers of usefulness to man than electricity.

The wireless message has become a fact, and a factor in the business world.

But the wireless message must have its machinery for sending and receiving.

Why does it seem improbable that a finer and more subtle essence will be discovered by and by, which will enable the world to send messages, to light the darkness, and to heal the sick, without the use of any mechanism of electricity? Indeed, why question that many people in this age already know the existence of this force, and that it is already in use?

A little research, carefully and respectfully given, will prove that in every age, as far back as history will take you, there were wise men who knew of this spiritual force and employed it.

The ancient seers of India called it Akasa. They said everything which exists is a form of Akasa. Coal is one form; gas, a finer form of it; electricity, a still finer; but the mind of man is Akasa in a yet more subtle shape, and the next higher and finer is the mind of God. So, God, the Creator Himself, is Akasa, and we are all a part of it—Him.

Keep that thought in mind—fill yourself with it—and there is nothing you cannot do to better and brighten your own life and the life of the race.

Awake every morning with a prayer of gratitude on your lips. Say, "I am Akasa, the divine staff of God and His universe! I am a power for good, for usefulness, for health, for success!"

Say it over and over, no matter how depressing your conditions, how dark your outlook, how full of pain your body, how empty your purse.

Persisting in the assertion will bring its results,

If you begin to think it ridiculous, absurd, unreasonable and foolish to make these assertions, just recollect how your ancestors scoffed at the idea of the telegraph, the cable, the telephone.

Cyrus Field was made the butt of cruel jests for years, by the most brilliant men of the day, because he believed a cable across the ocean could be laid under water. But he persisted in using the "Akasa" of his mind in this thought, and we know what resulted.

If you persist in using the Akasa of your mind in thoughts of love, usefulness, health and success, all these things will come to you. You shall have your heart's desire if you want it enough to bring it to you. It is all in your own power!

Added to your assertions, live them.

If you are made of the Akasa of God (and you are), do not overload your system with food; do not poison it with drugs; do not deaden it with narcotics!

Eat simply, and only what you need to supply vital force and strength. "Eat to live, but do not live to eat!"

Breathe deeply—fill your body with fresh air many times a day.

Stand erect, as if you intended to look God in the face. Sleep with open windows.

If you do all this, you will be what you will to be, in spite of circumstances, environment and obstacles.

For you are greater than all!

A Happy Consciousness

By MRS. IDA LYON

Written for The Stellar Ray

Some one has said that without life the universe would be wasted, but without consciousness, life itself would be wasted. A happy consciousness is the crowning triumph of nature's achievements. A *happy consciousness!* It is the underlying purpose of all the wonders of all the ages.

Man was *not* "made to mourn." He was made to look hopefully into the future instead of brooding wretchedly over the past. It is absurd to say there is no hope. There is always hope—*while there is life.*

Disasters come upon us, certainly. There are storms in the psychical as well as the physical life, but there is purpose in the intensity of feeling which such mental disturbances occasion. It serves to prepare the soul for the full enjoyment of the happiness which is to follow. "It is always darkest just before dawn."

The feeling which throbs in the pulses is a force acting upon the blood corpuscles, as will is a force acting through the nerve fibres, and as thought is a force whose medium is the grey nerve matter. Consciousness is the sum of these soul powers. And this brings us to the conclusion that this sum of the psychic powers or forces—this

consciousness—is that which we call *I—myself.*

Let us see if our reasoning is clear, and justifies the conclusion.

The powers of the soul, feeling, knowing, and willing, are inseparable. To be conscious is to *know*; but we cannot know without feeling, and we cannot feel without knowing. Our knowledge may be limited, but we at least know that we feel, while to feel and know is to *will.*

We say, "I am conscious"—of what? Of feeling, knowing, and willing. I know just so much as I am able to reflect of that moving force—thought; and I *am* what I *know*, *feel* and *will.*

My personality is *that degree of consciousness* which my bodily organism commands. Thoughts come and go. They may never come again in exactly the same way, or, indeed, at all, but each has left an indelible trace of its presence upon the grey nerve matter of the brain. We cannot long sustain a single state of consciousness. If the will permits the continued recurrence of one thought, or current of thoughts, to the exclusion of others, the brain becomes "unbalanced." A change has been effected

in the brain which, in turn, produces a change in the personality. The capacity for reflecting thought is dependent upon the condition of the brain; and the personality is represented by the capacity for reflecting thought.

Thought is always effecting changes in the brain, and, hence, in the personality. We are, therefore, the builders of our own characters. We *must* think. The will cannot stop the flow of this mighty force; but it can direct it, and use it as a means of developing whatever conditions we desire.

The statement that we are never fully conscious is suggestive, and worthy of contemplation. We *feel*—we *know*—we *will*. To just that extent we are conscious. But have we used these powers, or *forces*, to the limit of their possibilities?

No two personalities are exactly alike for the reason that no two persons can have exactly the same thoughts, feelings and will; and hence they cannot be conscious in precisely the same degree. And no *one* person remains in the same state or degree of consciousness for long. We cannot live without growing in knowledge—the knowledge gained by experience. There is an old saying, "Live and learn," which is tersely expressive.

But the knowledge which the wisest man possesses is trivial in comparison with that which he does not and never can possess. Edison says that we are but dimly conscious of the possibilities of electricity.

We know little of the thoughts and feelings of those about us, and are often groping in the dark—treading, unconsciously, upon the tenderest feelings of those whom we love.

That the will is not used to the full extent of its power needs scarcely to be mentioned, and feeling is seldom recognized in its true character as one of the soul powers—or *forces*.

We plod along in the same dull way for years and years, imagining that we *live*, and might continue to do so for a whole lifetime, did not some seemingly chance combination of circumstances awaken the consciousness to an awareness of feelings which no former experience had ever even remotely suggested, emotions which enable

us to more fully comprehend the meaning of the poet who said,

"There are depths of love that we cannot know,
Till we cross the narrow sea.
There are heights of joy that we may not reach,
Till we rest in peace with thee."

Psychologists are convinced of the reality of a conscious existence apart from the waking consciousness, and yet intimately connected with it. It is called the sub-conscious mind, and the term is not inappropriate; for, while it is a superior consciousness, it is subservient to the will of the waking consciousness, and a mighty instrument in the achievement of its purposes.

While we sleep, this consciousness is active in carrying out the suggestions given to it by our waking thoughts. Sounds like a fairy tale, doesn't it? Yet the most learned psychologists make the assertion, with the gravest conviction of its truth. And as for fairies—who says there are not fairies? Why, there are fairy forces all about us, often playing strange pranks upon unsuspecting mortals. They dance in our eyes and play magical music upon our heart-strings. O, there are fairies, all right. The subconscious mind solves problems which the waking consciousness cannot master—wakes us at any hour we may "suggest" to it, before going to sleep, and often points out to a confused and uncertain mind the wisest course of action. It is the unrecognized power which is consulted when we say we will sleep before deciding a difficult question.

It behooves us to be careful with what prayerful thoughts we fall asleep. If our thoughts and feelings are those of love, and happiness, and hope, the subconscious mind employs its mystic power in supplying the means of surrounding ourselves with those conditions. We have, then, but to do whatever means is at hand to secure those conditions which it is our desire to possess. If the first fails we should try another—each may be a stepping stone to success, as our failures often are.

We should not despair if the happiness which we seek does not come through pre-

cisely the means we anticipated. We must leave fate to attend to the manner of its accomplishment and do what we can—do the duty that lies nearest, however trivial or inconsequential it may seem; and be assured that fate is abundantly able to perform her part of the task.

Again, if we fall asleep with thoughts and feelings of pride, and coldness, and aloofness—the subconscious mind gets busy erecting barriers between us and our fellow-beings. Richard Mansfield confessed to a friend, in the seclusion of his private car, that in spite of his brilliant career, he was the loneliest man in the world. If he had cared to do so, he might have traced this unhappy feeling of loneliness to his habitual mental attitude of aloofness and superiority. No success is worth having that does not bring with it love and happiness.

But to go to sleep with the mind filled with thoughts of care and anxiety, thoughts of pain and suffering, of want and wretchedness, is to set powerful forces to work to perpetuate and increase the misery which we deplore, and from which there will be no relief until outraged feeling rebels, and occasions a psychological storm that clears the atmosphere and brings relief—it may be through humiliation and great suffering—but *relief*.

The sin of brooding over past suffering or trouble, or over the misery of others, is the deadliest of sins. It is the very acme of imbecility. There is absolutely no virtue in it. It is pernicious to the last degree and should not be tolerated for an instant. It brings no happiness to anyone at any time, and is an insufferable nuisance in its least offensive capacity.

A happy consciousness is the purpose of life. *A happy consciousness!* It is the inalienable right—the lawful heritage of every living creature.

Special attention is called to the books mentioned in the Book Review department of this issue. The new Bible—or Oahspe—about which so much is being written at present, and which has been described by Prof. Larkin, also others of special interest and helpfulness are mentioned.

Contemplate with cheer all things which your eyes behold or your mind realizes; harbor no note of gloom or evil foreboding, for all is well.

* * *

To a Daisy.

by Winnogene Savage Smith.

Written for The Stellar Ray

Dear little Daisy! strangely fair thou art
Since I snatched you out from Nature's
heart;

And now I gaze upon your pretty face,
I see new beauty, and new glory trace.

How much thou seemest like a tiny sun!
Thy little golden center, one by one,
Hast sent its life in snowy petals out
To wreath thy golden smile with rays about.

But, little flower, thou art not less than I,
I read it as I pass you quickly by;
Plucked day by day, still do the tiny flowers
Bloom forth that thine own seed may fill
yon bowers.

Long past thy season, thou art blooming
now

As if to keep some Heaven recorded vow
To reproduce. And even a woman's heart
In God's creative plan is given a part.

I see in thy bright face a tiny soul,
None less than mine, a portion, yet the
Whole,

For as a dew drop is a tiny sea
So thou art God, as I am truly He.

And tho' you wither, slowly fade away,
Somewhere on earth your image yet shall
be;

For Life has throbbled for you, as life was
mine,
And we alike have mirrored the Divine!

I love you, tiny blossom, for I feel
You have some precious secrets to reveal.
You live your day to brighten some drear
place,

And shed such beauty in your little space!

O, Father! Let this lesson fill my heart!
A sweet, sweet blossom Thou hast set apart
In evolution, on from small to great
Doth pass, with me. This is Life's only
Fate.

Detroit—"The City of Homes"

The following article appeared in a recent issue of *The North American Review*. The editor of *The Stellar Ray* has been a resident of Detroit for over 45 years, and emphasises every paragraph in the Review article. He has watched the growth of the city from a hamlet of 20,000 up to its present status of 425,000 population and claims it to be one of the most progressive and beautiful cities on the face of the Earth—"In Detroit Life is Worth Living."—Editor.

Situated in a very beautiful location on the Detroit River, the estuary connecting the upper and the lower Great Lakes, Detroit offers unequalled attractions, both for the traveler and the home-seeker. It has well earned the title—"The City of Homes."

During the past two decades Detroit has become noted for the rapid growth of its population and of its commercial and industrial interests. The city has shown the greatest growth in population since 1880, when the total number of its inhabitants was given as 116,340 by the United States census. This number had increased to 205,876 by 1890, and to 285,704 by 1900. Detroit's area, at that time, was 29 square miles. During the past few years large districts have been annexed on the east and west sides of the city, bringing the area up to 41.44 square miles at the present time. These annexations added about 22,000 to the population. The city's rapid advancement, industrially and commercially, since 1900, has brought thousands upon thousands of breadwinners to Detroit, and a conservative estimate places the city's population now at 412,000. The Detroit water board's estimate of the city's population, in July, 1908, based on the number of families supplied with water, places the number of inhabitants at 424,898.

These figures show Detroit to have had a more rapid rate of increase during the last decade or two than any other city of its relative rank in this country.

The superb river which laps the city's southern boundary for the fourteen miles of its extent has in its pure depths all of the beautiful coloring of the waters of the upper Great Lakes. There is no variation in the even, steady flow of its waters, and Detroit never suffers from an overflow such as works awful havoc often in many river-fronted cities.

Belle Isle, the gem of all of the city parks

on this continent, lies opposite the upper portion of the city, and encircled by the cooling, health-giving waters of the river nearly half a mile in width on either side. It is 700 acres in extent. The upper half is covered with a magnificent growth of native forest, and the lower portion is one great playground for the people of Detroit. Here young and old can find diversions according to their liking. A great field is set aside for athletic sports; there are swings and merry-go-rounds for the children, and the winding canals give a great opportunity for the thousands of canoeists, who keep their frail craft on the island, to enjoy this sport. The Zoo contains many fine specimens of animals and birds. The aquarium ranks next in size to that at the Battery in New York, and excels it in beauty. The horticultural building and the casino are beautiful types of architecture. The broad avenues and winding drives through the island give exceptional opportunities for driving and the pleasures of motoring.

Palmer Park, next in size, has an area of 140 acres. The city has twenty-three parks in all, with a total acreage of 1,181 acres.

Detroit has, by far, the finest fleet of excursion steamers on the Great Lakes. These give unequalled opportunities for a day's outing on the water. The great steamboat lines, reaching in their trade relations up and down the lakes, have been a great factor in the city's commercial development.

Detroit's fine interurban electric railways provide great advantages for close commercial relations with its neighboring cities and towns. Some of the lines run through sections of the country dotted with beautiful little lakes, upon the shores of which many residents of the city have their summer homes.

Such attractions as these also make De-

troit an ideal point for the holding of conventions.

Woodward Avenue, Detroit's main residential thoroughfare, has been called the "Avenue of Churches." The name will be still more true when three magnificent structures along it, now under construction, are completed. Forty denominations and sects are represented in the religious life of the city, while the churches and missions in Detroit number 234. The close fellowship existing among the different bodies is shown by the Interdenominational Thanksgiving services, which have been held each fall for a number of years in the Detroit Opera House, in which practically all creeds and denominations have been represented on the stage by those taking part in the services.

Detroit's schools rank high in the standard of the teachers and in the architecture and equipment of the buildings. The enrollment in the public schools at the close of the school year in June, 1907, was 49,841. The enrollment in the parochial schools was about 20,000 pupils.

The Young Men's Christian Association and the Young Women's Christian Association are housed in handsome and fully equipped buildings.

It is through the wide diversity of its manufacturing interests that Detroit possesses its industrial stability and commercial strength. It is the largest automobile manufacturing centre in the world. It holds the world's records for the largest stove factory, the largest seed-house, the largest manufactory of non-proprietary medicines, the largest paint and varnish factories, the largest soda and salt industries, and the largest adding-machine factory. It also has very large car-building, malleable iron, and copper and brass products plants.

Detroit has been one of the leading ship-building ports on the Great Lakes for many years. The following tables show the commanding position it attained in this line in 1905, and which it has since held:

Vessels built in the different yards during 1905:

	No.	Tons.
Detroit	14	134,000
Lorain	6	56,000
West Bay City.....	4	37,500

Vessels built in the different yards during 1906:

	No.	Tons.
Detroit	13	108,000
Lorain	8	75,000
Chicago and South Chicago..	5	54,500
Bay City and West Bay City.	5	50,500
West Superior	4	42,000
Cleveland	5	35,500

Vessels built in the different yards during 1907:

	No.	Tons.
Detroit	17	135,500
Cleveland and Lorain.....	13	110,500
Chicago and South Chicago..	5	44,000
West Superior	4	40,000

Detroit's manufacturing industries showed a growth from 1,363 in number and invested capital of \$91,228,214 in 1904, to 1,504 in number and \$112,588,539 in aggregated capital in 1907. The value of the output from these industries in 1904 was \$128,761,658, and, for 1907, \$163,467,374.

There has been a decided increase in downtown real estate values during the past few years, while the very large number of homes erected, running in value from \$1,500 to \$5,000, has greatly stimulated the sale of lots in the outlying sections of the city. The number of deeds recorded during each of the past seven years shows a rapidly increasing ascent from 10,223 in 1901 to 15,908 in 1907.

Detroit's building record for the past few years has been a phenomenal one. The total number of building permits issued by the fire marshal's office during 1906 aggregated \$13,275,250 in value, and, during 1907, \$14,226,300. The city's rapid recovery from the depression of last winter is indicated in the swiftly ascending scale in the value of the building permits issued during the first six months of the year. January's total was but \$326,750; May's record was \$1,096,450; while those issued during June aggregated \$1,388,150 in value.

Detroit's banking institutions are noted for their stability and their broad yet conservative policies. The record of their growth during the past seven years is one of marked prosperity. It is but another index of the city's remarkable growth. The capital and surplus of the Detroit banks in 1900 stood at \$9,815,100. By the close of

1907 they had increased to \$17,393,000. The deposits increased from a total of \$75,-691,898 in 1900, to \$117,674,983 in 1907. The clearings of the Detroit banks showed the remarkable increase from \$316,663,049 for the fiscal year ending September 30, 1900, to \$711,610,393 for the calendar year of 1907.

The Detroit Board of Commerce, a citizens' organization devoted to the development of the city's commercial and industrial interests and the promotion of civic welfare, is a strong power in the community. It covers a wide scope in its activities. Detroit's advantages as a manufacturing centre, because of satisfactory labor conditions, healthful location, and large transportation facilities, are made widely known by the board. Its various committees keep close supervision over the different details of municipal affairs, and develop plans for the beautification and improvement of the city. It seeks to make true in every way its slogan that "IN DETROIT—Life Is Worth Living." The Detroit Board of Commerce is known as one of the strongest commercial organizations in the country.

Commensurate with the splendid growth of Detroit has been the expansion of its wholesale trade, until it has become recognized that this city is one of the best places in which to buy goods there is in the country. This is largely the result of the work of the Wholesalers' Association of Detroit. Being composed, as it is, of the brightest and best minds in the mercantile world, it is, as it were, a concentration of energy and ability that is proving irresistible.

Through the association, organized upon broad lines, the advantages of Detroit as a wholesale market have been developed until it stands second to none in the Middle West. The objects of the organization are wholly beneficial alike to the retailer and the wholesaler. It stands not for restriction, but for the expansion of trade. By its efforts, transportation facilities have been improved and increased, until quick delivery at reasonable rates is assured to all who deal here. With more than fifty different lines in its membership, harmonious relations exist, and all are working for Detroit, first, last and always. It is the slogan of an enterprising set of men as exists in the country—men who are public-

spirited enough to give of their time and effort, not to build up their individual business alone, but to build for all, realizing that in thus doing they are building for themselves as well.

Transportation facilities at Detroit are unexcelled, both by lake and rail.

Terminal facilities at Detroit are such that prompt service is now the rule rather than the exception. The railroads are co-operating with the shipper in this respect, thus making Detroit one of the best points at which to do business. Arterial lines of railroads radiate from the city in all directions, as do spokes from the hub of a wheel. It is on the direct line of the traffic of the great trunk lines east and west and north and south, and its geographical position makes it easy of access to buyers.

The Importance of Detroit as a wholesale centre is recognized by the steamship lines as well as the railroads. Excellent service is given by the lake lines, and there is not a day that a steamer does not leave Detroit for all prominent ports on the Great Lakes.

In 1906 there was on an average of \$50,-000,000 worth of business handled by the wholesale houses of this city. More than \$15,000,000 was added to this before the dawn of 1908, and it is probable that when the present year goes down into history the wholesale trade will cross the \$75,000,000 mark.

Detroit's hotel accommodations have recently been increased by the erection of a fine structure costing over \$1,000,000, which is perfect in its modern equipment. There are also six other hotels equipped for high-class patronage. These hostleries are filled during the summer with a large percentage of visitors from the South and West, who come to Detroit to enjoy its delightful climate and many summer recreation features.

Detroit has one of the finest vaudeville theatres in the country, and many other features in the amusement line.

Those who make the city the place of their habitation, those who have seen its wide avenues, lined with beautiful trees, and enjoyed even a day's sojourn within its gates, when asked to express their choice of a city as a place of abode, give but the one answer—Detroit.

Scioahspe

By EDGAR LUCIEN LARKIN

Written for The Stellar Ray

Would you like to know who you are, why you exist, what kind of a world you are now living in, why your body must soon surrender spirit and dissolve into separate elements? And do you not, as you now read, really wish to know all that it is possible for you to know on this earth-plane about *yourself*? I am speaking to you, a personality, a discrete mental unit. Do you actually wish to know all that possibly can be found out, so long as you yourself are "chained to flesh," about mind—the human mind? About life—human life; about spirit? Do you love the mighty science of modern psychology with an intensity so great that you are willing to pass hours, days, months, years and decades, in arduous study of mind, striving and struggling to find its amazing and, at present, inscrutable latent properties? And its now faintly seen but incomprehensible possibilities? Do you want to revel in the thought world and bask in the sunshine—no, in cosmic light—amid supernal splendors greater than those revealed in the star-deeps by great telescopes? Do you wish to enter realms so vast, sublime, impressive and overwhelming that your imagination will be awakened, slightly at first as you begin to grope, and then expand to extreme limits?

Then read Oahspe. Do you wish to think new thoughts? It has been said that no new thought on the subjects of religion, philosophy, metaphysics, logic, speculation on these, and psychology has ever entered into and passed out of the human brain since history dawned. That is, everything we have ever heard of is prehistoric. This is true beyond any reasonable doubt. But Oahspe actually contains new thoughts, revelations, reasonings and assertions, all of mighty power.

Suppose that you meet a man and ask him a question; he replies, but you are not satisfied, you have doubts about it. Later ask the same question of another, receive his reply, and you believe it with a conviction that cannot be shaken. I write this to

illustrate the saying of antiquity that truth carries conviction on its very face. Read a statement in Oahspe about yourself for instance, a minute delineation of your character, personality, ego, far better than you could write it out, or than could your most intimate friend, and you might not be convinced and place the huge book away. But the accurate photographs have burned into the mind. "A still, small voice within" will not be silent; and with resistless fascination you take up the book of gold and read each detail about you. I said that Oahspe contains new thoughts—those that never entered and escaped cells in the brain before. I have made searching investigation of the mighty bibles of the Chinese, Aryan Hindus, Iranians, Arabians, Assyrians (the Hebrew Old Testament, or Ezra bible), Egyptian, Greek (Homer and other classics), and the later Greek bible, the New Testament (Alexandrian), the bibles of Rome, Virgil, Seneca and other scriptures; the religious inscriptions of the Persians, Babylonians and other Asiatics, and on down to the writings, sayings, traditions and folk-lore of Celts, Druids and Scandinavians of Europe. Also the American bibles of the Aztecs and that of the Mormons. Oahspe contains new diamonds and solidified rubies of thought not to be found in these vast world bibles. I have searched in scores of works on psychology, mentalism, for properties of mind, relations of life to mind, the hidden and latent powers and possibilities of mind, ransacking libraries, public and private, at great labor, to find facts about myself, my mind, my personality, and in so doing about all other human beings.

Days, months, years of toil might have been spared if I could have secured a copy of Oahspe when written automatically in 1881. What are all bibles, all books on psychology, compared to Oahspe? See what the mighty book reveals. It makes accurate revelation of the origin of man and the origin of his thoughts. This seem-

ingly incredible thing is accomplished by giving, inch by inch, step by step, the origin of letters, or alphabets, ideographs, symbols, glyphs and runes. It tells what the first races of men were thinking when they scratched a mark on shells, bone, stone, bark, hides, wood, metals, and later on papyrus. And it tells what men were thinking when they articulated the monosyllabic, primordial, indestructible roots of human language—roots that now lie at the base of all speech. And beyond all value of diamonds or gold, this priceless volume tells us how the forest tribes advanced century by century until that standing mystery of all time appeared, phonetic writing, or the idea of sound originating in the brain and expressed in the vocal organs, being combined with some kind of mark or scratch.

Max Muller, until the day of his death, considered this to be the perpetual enigma of man and unsolvable. Oahspe reveals the process. Every religion is revealed down to the basic rocks. The origin of every thought that ever passed through the brain of man on the subject of religion is given with the accuracy of a photograph. Withering, blistering and blazing words like cannon balls are hurled against the chief curse that fell on man—brain-curdling hierarchies.

Oahspe is a new declaration of independence, one of mighty force. It frees the human soul from festering fetters of 29,000 years. It tells the exact duties of man with the precision of a text book on mathematics, and in language so plain that no pretending interpreter is wanted. Ambiguity, the base of sects and their stock in trade, does not appear on the clean pages of Oahspe.

"In the beginning man was naked and not ashamed; but the Lord raised man up and bade him hide his nakedness, and man obeyed and was clothed [1]. And the Lord walked by man for a long season, showing him the way of resurrection; and man was obedient, depending on the Lord for all things" [2]. Second Book of Lords, p. 60, Oahspe. The central idea of the book is that one Supreme Mental Power exists. This majestic power caused the universe and all it contains to come into being. Man

on the earth plane is not told how the Power produced the Universe, because mind chained as a slave to brain could not understand, so the meaningless word, "create," is used. This word has no effect on human minds, since they cannot even begin to think about it. This Power positively commands and orders man, in many thousands of verses, to serve It and It alone. There is one way to serve and only one—really two: First, think not of self; second, serve other human beings.

This is the creed of Oahspe. There are sets of commandments, but they all resolve back into these two exceedingly simple commands. Each human soul must save itself, by its own hard work, or perish. Thus the Creator has annihilated sixteen races of men, each race including many great nations, because they would not obey these two rules, but fell; that is, obeyed the Beast (self), or the animal nature within, and not the divine or spiritual.

All the ethical chapters tell over and over that man is a spiritual being and that he must cultivate spirit, and prepare it for entrance into the spirit world. And an entire human race must be again wiped out save a few survivors. Thus when the vast continent—Pan—in the Pacific ocean sank, the Creator saved only 12,420 in ships, out of several hundred millions. Whole races have been destroyed for complete surrender to sex perversion. Stand from under. I now have in this room in which I am writing, details of sex perversion now existing, which if published would make high society people faint in the streets.

Oahspe thunders and roars in the most terrific and appalling language ever written and spoken on this planet against the nameless crime of what is called modern "high-life." And the photographs—mental—are life size and of absolute accuracy. These awe-inspiring words will be heard above the tumult of war, above the din of marts for gold, above the idiotic revels of champagne orgies, above the swish of dances of naked women, above the screams of women undergoing operations for abortion, and above the putrid sea of sex carrion. Christendom will halt, stand still a moment, and then rock like a baby's cradle. Drinkers of child's blood—children employers in fac-

ories—are not forgotten in Oahspe. This blood will make the cells in their brains whirl.

Yes, the book has truth in the face. I do not know what will be done, the present edition is nearly exhausted.

Thoughts Are Things

By HENRY CLAY HODGES

What is Man? It is said that God made man after his own image, and it is clear that he must have done so when we come to consider that we are a centre of consciousness surrounded by worlds and elementals of our own creation. Clairvoyants describe man as surrounded by an aura through which there are playing many rings of colors, and to let our thought reach out a little further we can realize how these rings are connected with the planetary spheres.

The old teaching that the kingdom of heaven is within you is certainly true; for there is a centre in us which is peace, and when that is once touched, the realization of the outer world becomes a thing to analyze with care. As above, so below, say the Hermetists. Have we not war raging in our members? Are we not moved by a sea of emotion? Is not our mind like the atmosphere, at one time calm, at another time rough, and do we not have the spiritual aspiration, and the uplifting like the fire of the glorious sunlight?

Man is truly an epitome of the universe, and he peoples his thought-sphere with numerous entities, both good and evil, the good being peaceful, harmonious and compassionate thoughts; the evil, loaded with perversion and self-limitation. Now man is a creator. This no one can deny. Man is a minor god; he can create, preserve and destroy, and this is one of the reasons why he can overcome his natal chart.

Let us consider how thoughts are things. Verily this is true, but it is scarcely realized at this stage of evolution, especially by those who do not think. Think evil and evil will surely come to pass; think good

and wise thoughts, then knowledge and wisdom come. We realize that all this may sound idealistic to those who have not yet begun to take themselves in hand, and as ideals these thoughts remain. But all ideals are real, and we are today, but the sum total of our past thoughts, we are reaping as we have sown, and are now creating our future by our present sowing or thinking. These words are thoroughly true, and we have proven them so in our case, and so may you.

Once we desire to become possessed of an object, though it may seem then unattainable, it is obtained; and with it comes unseen sorrow and pain. Had there been sufficient experience, the object would have had no attraction, but it was the thought that brought the thing. For instance in looking through a book of illustrations we turn to a familiar scene, and instantly thoughts of the past arise before us and a period is lived through in a few seconds. That thought brings a long dream, the recurrence of the thought crystallizing into an act.

Desires set in motion by thought may be carefully watched and analyzed. The result will be an act. Think strongly enough and you will find your thoughts become things, and if you bind angry and resentful thoughts, they will crystalize into acts, and you will eventually speak sharply, hastily, abruptly or angrily. Set your mind upon good with concentration, and you will eventually possess it. But these are small matters, primary in their purpose, and if we will stop and consider we will see things of such moment that there can be no doubt as to the reality of thoughts becoming things.

The Food Question

By SAMUEL BLODGETT

I have been much interested in what Sophie Leppel has to say in the September number of *THE STELLAR RAY*. The subject is of great importance, and is not likely to be over-discussed. Its nature prevents its being demonstrated like a mathematical problem, and on all such matters differences of opinion are likely to exist. The evidence is made up of isolated facts, and what is proof to one has no weight with another.

Human experience has shown that people can be healthy on an exclusive flesh diet, on a mixed diet, or on one composed entirely from the vegetable kingdom; and it has also shown that neither kind of a diet ensures health. Because many other things combine in producing the result, it is impossible to be sure we give each factor due credit. Statistics have never been taken, and if they were taken in matters of diet without reference to side influences, they would not be reliable.

While I am willing to own that I cannot prove that flesh eating has not contributed to intellectual advancement in England and Germany, I know the writer cannot prove the contrary. And I am equally certain she cannot show that flesh eating has made any people physically superior. Are our meat-eating Indians superior in any respect to the rice eaters of Japan? Her reference to children educated in charitable institutions, even if what she says concerning them is true, weighs little with me. The natural inference is that their parents and grandparents were inferior, or they would not be there. No kind of a diet can be supreme over a poor heredity. A comparison to be valuable must be between persons of equal natural endowments.

Vegetarians who are so from poverty, do not generally have a good selection for their diet, and it is easy to make a selection that is more unwholesome than the average mixed diet.

A large proportion of vegetarians have adopted the diet after their constitutions were ruined by bad living and drug treat-

ment, and to compare them with those living on a mixed diet who have not passed through this experience, could be no kind of a test. A little thought will show how difficult it is to give a just judgment from the passing phenomena. I believe the premature deaths of vegetarians referred to are all breakdowns from those who have formerly lived on a mixed diet. It is a false showing. As for vegetarians of the modern kind, the move has been too recent to show lifelong examples. The writer should not expect one hundred and twenty year old examples in sixty years' time.

There are a few very pertinent hard facts to think about which the advocates of a mixed diet will not deny.

All the food elements have to come primarily from the vegetable kingdom. With proper selection we can have them in the right proportion from that kingdom. If we take them from the animal kingdom we take them at second or third hand, according as the animal we use takes his sustenance from the vegetable or animal kingdom. The question to settle is whether the animal has improved this food substance for us by incorporating it into his tissue.

The second fact that will not down is, if we take the food in the animal form we are compelled to take large quantities of poisonous matter with the food, matter that has become, not only useless in any animal economy, but deleterious, and retained in large quantities proves fatal to life. The animal is in the process of eliminating this poison from its system when we arrest the proceeding, eat the ruined, disorganized tissue, and vicariously finish what has been begun. Whatever we eat we perform the same kind of a function; but we at least double the work of the excretory organs by living on flesh. All the internal organs are taxed in doing this. The work is most apparent in the lungs, the kidneys, the bowels and the skin; but it is certain that the heart and the liver are made to do an extra.

It is the natural inference that vitality

expended in that way cannot be used in physical and mental endeavor, and experience corroborates this inference. In what seems to have been a fair walking test in Germany between those who ate meat and those who did not, the vegetarians exhibited a vastly greater power of endurance.

I notice with myself as I am getting old, seventy-seven, that when I eat meat I am more stupid, and need at least one-fourth more sleep. I am conscious I could easily make myself a mental imbecile by meat-eating.

When I am at home I rarely taste it; when I am at the house of a friend I "eat what is set before me, asking no questions."

There is another side to this question that I will notice. A weak stomach can dispose of well-selected flesh food easier than it can any kind of a vegetable substance. Almost all contrive to have stomachs that need coddling before they are 25, and two or three days of vegetarian experience convinces them, if they are not thoughtful persons, that for them meat is a necessity. It is not. What they need is a vigorous stomach, and meat-eating will not give them that. They have jaded their stomachs by abuse, and should give them rest: ten, twenty, thirty or more days, according as conditions demand, and then breaking their fast very gradually, eating nothing but vegetable substances, and two meals a day is enough, dinner and supper or a late breakfast and supper; and eat no more at each meal than you have been in the habit of eating when you took three. Forty-nine in every fifty eat too much, and too much of the best food in the world is clogging and debilitating. Every good teamster knows he must limit his horses in their food rations to get good results, and human beings need watching fully as much as horses in this matter. I believe I have eaten as much as one should have eaten in a hundred years.

I do not take the lady's view that we must judge of what is the best food by what appears to be necessary for the infirm. We should learn what is best for the healthy. If one wishes to always remain an invalid let him continue to eat as an invalid.

Human beings have great powers of

adaptation, and still there is a best. I have pointed out some of the difficulties of learning what this best is. I will point out one more which I would like to have the readers take particular notice of.

The effete matter that is all the time being cast out from all animal tissue, which I have spoken of as being an extra drain on the vitality of those who eat it, is a product of decay. It is the rotting stage. Alcohol is produced by the rotting of sugar. These two waste products are akin, and when taken into the stomach have a somewhat similar effect. The effort to cast them out gives what is called a stimulation.

The habitual use of either of these substances creates a hankering call for their continuance.

When these habits are broken off there is something missed, something very pressing in many cases, bothering one for months, and sometimes for years. This hankering is known to not be a normal call of the system when drinkers feel it, but when meat-eaters undertake to adopt a vegetarian diet it seems to them that they are leaving something needed. The truth is, the more they miss this accustomed stimulant the more important it is that they should leave it out. If they are moderate in the use of a well-selected vegetable diet time will effect a complete cure, and they will not think to desire the "flesh pots of Egypt."

They have not left a nutritive diet, so no more food will be required. There is as much nutrition in a hundred pounds of potatoes as in a quarter of beef weighing one hundred pounds, and more than three times as much in a hundred pounds of wheat. If you adopt the vegetarian diet do not try to appease that lost feeling by eating more, for it will only aggravate it, and perhaps leave you no better off than if you had continued your old habits. Be patient, follow your judgment, use such food as will keep your bowels regular, and if you are a poor, hard-working person you will bless the change. Use fruit, nuts, milk and butter moderately if you desire for a relish, but they are not absolutely necessary.

There may be some hopelessly debilitated people, whose weakness is more in the digestive than in the excretory organs,

whose life may be prolonged by a flesh diet, even to the exclusion of other kinds of food; but such cases are rare, and their condition is not to be aspired towards. If you are healthy you can continue healthy on a mixed diet; and if you choose that kind of living, and are able to meet the bills of the butcher, I am not the one to condemn; yet I know poor people can enjoy their food equally well and at a greatly reduced cost, be able to endure hard work better, and grow old with a clearer mind, a more agreeable and lovable disposition.

"You pays your money, and you takes your choice."

* * *

An Extract From The Evening Telegram, Portland, Ore.

The Stellar Ray, edited by Henry Clay Hodges and published by the Astro Publishing Company, Detroit, Michigan, gives considerable space to astrological subjects, though it is by no means confined to them. Mr. Hodges is a teacher of astrology, or at least is a writer upon it, and will doubtless be encouraged in his efforts to awaken popular interest in this ancient science by reading as I did, not long ago, that in England horoscopes of infants are being cast, so that if any special aptitude is shown by a child a certain sum of money is given to his parents to be expended in the development of the special talent. As a study that will tend to restore respect for individuality and stop the process of reducing all persons to one dead level of attainment and conduct, astrology may yet serve a good purpose in the world.

It is not commonly known that to cast a horoscope with mathematical exactness is purely an astronomical process; astrology is the interpretation of the map after it is made, or the reading of it, as it is called; in short, there is no astrology worthy the name without astronomical training and considerable mathematical ability.

Warner's "American Charities," which for several years has been the standard work of reference upon its subject, is to be presented in entirely revised and enlarged form by its publishers, Thomas Y. Crowell & Co., this fall. The same firm announce a new poetic version of "The Pearl," a medieval poem, by Prof. Sophie Jewett, of Wellesley.

Among new books of a religious trend to be published in September, we note the following titles from the presses of Thomas Y. Crowell & Co.: "The Character of Jesus," by Dr. Charles E. Jefferson, and "The Wider Life" and "Evening Thoughts," by Dr. J. R. Miller. Both these authors are widely known to the reading public.

* * *

Our Consoler.

By (Miss) Martha Shepard Lippincott.

Dear Lord, how could we e'er endure
The trials of this life
If Thou wert not consoling us
In all our cares and strife?
Thou teachest us the power of pain
Our souls to purify,
And when the world seems dark and drear,
Thou, all, canst rectify.

If we will only trust Thy love
Thou'lt give a healing balm
To make our thoughts, so much disturbed,
Again regain their calm.
Thou never wilt forsake us, Lord,
If we but trust in Thee,
Thy mercy, pity, pardon, too,
For us shall ever be.

Then let us in all trials and cares,
Dear Lord, come straight to Thee
And Thy sweet consolation seek,
To make our spirits free
From petty cares which oft annoy
And fill our souls with gloom,
For Thou canst fill our charts with joy
If we will give love room.

Some Peculiarities of the Number 13

By HERWARD CARRINGTON

This number, above all others, is the most widely known as having certain so-called "superstitions" connected with it. Still, it is by no means the only one. Nearly every important number has some supposed mystic virtue connected with it, though they are not so widely known as 13. But is this number much known with regard to its "occult power," in relation to the other numbers? Most people have some vague idea that there is something lucky or unlucky about it; and, perhaps, most people know that it is considered unlucky to sit thirteen at table, but beyond this, how far does this knowledge extend? You must admit—not far!

Before we consider the number 13 by itself, however, we must pay a little attention to numbers in general—their origin, history and uses—and then confine our attention more especially to the number that interests us most.

It is believed that numbers were first introduced into Europe—the only then known civilized world to the Romans—by Pythagoras, an ancient European philosopher, who lived from 580-500 B. C. This man gathered a vast amount of knowledge in his travels through Asia, and probably gained his mathematical principles from the priests of that continent. His school in Crotona (a noted city in Greece) was the most noted seat of learning in Europe, and flourished for nearly forty years. This was the beginning of mathematics in Europe, and it has flourished, in a degree, ever since.

With regard to the peculiarities of numbers themselves, the foundation of Pythagorean mathematics was as follows:

Every number is either "odd" or "even." An even number is one that is divisible into two equal parts, without leaving a monad between them. All even numbers may also be divided into two unequal parts, both of these being uneven. Many people who have always recognized the first of these statements, may be struck by the second as

something they have, as yet, overlooked. The exception to this rule is the number 2. The odd number is only capable of division into two unequal parts, one of which must always be even, and the other uneven.

Odd numbers may be looked at from three points of view:

First—Such numbers as are only divided by unity; they are composed of other numbers, but are not generated from unity alone. Such are 3, 5, 7, 11, 13, 19, 23, 29 and 31.

Numbers that are composed from other numbers, such as 9, 15, 21, 25, 27, 33 and 39. (It will be seen that 9 is composed of 3 and 3, 15 of 5 and 3, and so on.)

Thirdly—This class is much more complicated, and need not be entered into here.

It will be seen, then, that "thirteen" is one of the very primary numbers—that nothing will divide, except unity.

But here there are other peculiarities about the number that are more striking. For example, it is the first number that attracted attention in Central America—as being especially "occult" in character. "Thirteen was the sacred number of the Mexicans and people of Yucatan * * * this had an astronomical connection, because the stars and sun were gods to them. The method of computation among the Mexican priests was by weeks of thirteen days. * * * Their year contained 28 weeks of 13 days, and one day over, just as ours contains 52 of 7 days, and one day over. Thirteen years formed an "Indication," a week of years; and 13 days over—forming another week. Four times 13, or 52 years, was their cycle. In Yucatan there were 13 snake gods; 13 is the number of the Hebrew word Achad (ACHAD), unity (from Kabbala). Old authors state that 13 is a number used to procure "agreement among married people." (How popular that ought to be!)

John Heyden gives the following information:

Prosperous numbers are 1, 2, 3, 4, 7, 9, 11, 13, 14.

Very good numbers are 16, 17, 19, 20, 22, 23, 10, 26, 27.

Indifferent numbers are 5, 6, 8, 12, 15, 18, 21.

Very bad numbers are 24, 25, 28, 29, 30.

It will be observed, on thinking it over, how nearly our year corresponds with the old Mexican year in some respects. Where theirs contained 28 weeks of 13 days each, ours contains 52 weeks of 7 days each. The comparison does not at first appear evident, but it does when we notice that 28 is exactly 4 times 7, and that 52 is just 4 times 13! There is also a day over in each case. 28 days is the number of our lunar month, and we have thirteen weeks in the quarter. Multiply by 4 and this gives us the number in the year. But is not the number "4" made up by adding together the digits in 13 1 plus 3 equals 4? This certainly, is a peculiar fact. It is also noticeable that the digits in 13 form the first two of a regular series of odd numbers, thus—1, 3, 5, 7, etc.

In picking up a pack of playing cards, we notice that there are 13 cards to each suit, and four times thirteen (the number of suits) forms the complete pack of 52 cards. It is also noticeable that if we subtract the first number from the second, we have, resulting, a number which is exactly midway between the other two, and forms a sequence with them: c. g., 3-1:2; 1-2-3.

Last, but not least, 13 forms that mysterious number known as the "baker's dozen!"

Such are a few of the peculiarities of the number 13.

We can finish nothing in this life; but we can make a beginning, and bequeath a noble example.—*Smiles*.

Those of our readers who are interested in Oahspe, the new Bible, may become further informed by writing to Prof. Edgar Lucien Larkin at Mt. Lowe Observatory, Echo Mountain P. O., California.

The greatest error on the part of humanity in general is the supposition that other men's opinions are to make them happy.

♦ ♦ ♦

The Spiritual Will.

by Daniel Briggs Potter.

Written for The Stellar Ray

The world should know more about what may be termed the spiritual will. The faculty in us which is known as the will is one of the most subtle and indefinable mental or spiritual elements in man's nature; but we can greatly profit by a general appreciation of its character. It is the habit of the old school psychologists to conceive of the will as a distinct faculty tucked away somewhere in our being, but a truer notion is—that it is more encompassing and made up out of the great mass of ideas within our individuality, constituting itself the whole man. The spiritual will does not seem to be a blind, blank something, but is dependent for its composition upon true ideas; in fact, when we try to conceive of it as something standing alone by itself it seems to disappear completely. John Locke tells us that we never perform any act except for some reason. This goes to prove what I have just been saying, that the will is composed of ideas. It follows that to increase the number of good ideas in one's life is to strengthen the will. The spiritual will is therefore nothing but the higher evolution of the physical will, and in its growth it sometimes learns that it is one with the Divine Will. In truth, all will is one. It will be a great day for the race when it can see that all manifestations of will and life is the pure essence of God's Volition. To the great majority of human beings life holds the aspect of a threefold nature—body, mind, and spirit; but a sufficiently illuminated eye beholds life as just an universal exercise of the Infinite Will.

To view life in divisions is but to make of these divisions stumbling-blocks to the soul that longs for deliverance. The seeming material outlines projected by the untutored ego upon the spiritual phenomena in nature are continually deceiving the will

concerning its power and oneness with the imagined fixedness that it sees. It fails to realize that the chains that bind are but relative vibrations of the Divine Will.

We have repeated over and over the profound statement of Jesus that, "As a man thinketh in his heart, so is he," but at every stage of our growth there has been a shade of difference in the meaning of the words. Finally we come to perceive its spiritual significance in an absolute sense, and observe that life in all its departments—matter, mind and spirit—is but the composition of our spiritual will. And further on we discover that, as God thinketh, so are we, for, truly, all existence is but a volition of the Infinite.

It is surely an extremely gratifying and beneficial truth when we see all life's materiality melt away in the ocean of Spirit which is subject alone to the Universal Will.

The editor of *The Eden Zephyr*, published in San Diego, Cal., tells his readers that the five volumes of "Science and Key of Life" (Henry Clay Hodges, Detroit, price \$10.00) is worth hundreds of dollars to any professional man.

Do you ask why? We reply, because whatever his profession may be he finds in this work a key to much that baffles him. A physician is enabled to diagnose each individual case accurately, to note its cause and determine its remedy.

A lawyer may read the character of his clients, trace intricacies to their source and receive valuable information upon which to base his prosecution or defense.

Scientists, ministers and teachers who read this work with a mind open to truth absorb wisdom required in their professions.

Were You Born in Libra?

If you were born on or between the 21st of September and the 20th of October you were born with the Sun in the Zodiacal sign Libra, and will recognize the following characteristics as your own: The position of the moon at the hour of birth, also the character of the sign rising, together with the intensifying or counter-acting influence of other planets, acting upon you at the time of birth, modify your character and affect your movements and decisions marvelously. A knowledge of what these indications are should prove to be of incalculable value to any thoughtful, intelligent mind.

With the Sun in Libra, or the seventh house, the native is popular and generally liked; is sociable, affectionate and romantic; fond of company; easily makes friends, especially with the opposite sex, has some taste and ability for science and the fine arts. This position tends to bring an early marriage or engagement, and there is likely to be some trouble or disappoint-

ment connected with either or both events, oftentimes disharmony in marriage, more especially in a female horoscope. The native can be independent if necessary, but is seldom or never overbearing or proud; is kind and sympathetic and likes to awaken brotherly and friendly feelings in others, and often gives way to others for the sake of peace. Is just and sincere and impartial, often very intuitive and may manifest genius in some direction. There is a dash of the democratic and brotherly spirit in him, no matter what his opinions or position in life may be. It is favorable for joining societies, associations, companies, partnerships. It strengthens the link of affection between the native and his brothers and sisters. It inclines to travel, especially to short journeys by land. It favors sociability, good humor and a buoyant, hopeful spirit. The native must have this last quality, else he would be most miserable and have a sorry life indeed.

Books and Periodicals

MISCELLANEOUS REVIEW

"Through Silence to Realization."

or "*The Human Awakening*" is a book written because it seemed to be called for by the suggestions made from time to time to the author by readers of his previously published works. It embodies a system of instruction for mental growth, carrying one forward to the attaining of ideals. It is written in Mr. Wilson's peculiar vein, which links optimism with logic, illustrating the happy meeting ground of intellectuality and mysticism.

Contents: What Is a Thought? The Silence; The Dawning of Light; If Thine Eye Be Single; Reward; Mental Images; Color in Life; Overcoming; Are You Ready? Joy, Always Joy; The Dominant Ego; Like Produces Like; Spiritual Knowledge; The Goal; Destiny; Shakespeare's Puck Considered Metaphysically; Admiration, the Herald of Hope; Hope, a Vibration of the Subconscious; Realization, Hope's Master Creation.

12mo, cloth, uniform with "Paths to Power," \$1.00. R. F. Fenno & Company, 18 East Seventeenth St., New York.

* * *

A Little Land and a Living—A Great Work Just Published.

Under the plain name, "*A Little Land and a Living*," a very practical book has just been published. It is destined to become an epoch-maker. Bolton Hall, its author, is a man who has done things, not merely talked about what he would do. He belongs to the class of men the American people want to hear from.

An author of many books, a lawyer, a single tax man, Mr. Hall has become a promoter of the "back to the land" idea, and he is doing it with the vigor of a man who wants to accomplish something and who believes in his theories. He wrote, about a year ago, "*Three Acres and Liberty*," which already has reached its seventh edition. The reception accorded to it by the press and public is a proof that in-

terest in this matter has already awakened; but as no one volume could possibly exhaust so fruitful a subject, there is room for this other one—for the second book on the same subject—and the reasons for its publication at this time, so soon after the first book was published, are set forth in a remarkable letter by Mr. William Borsodi to the author, published as an introduction to the book.

Mr. Borsodi shows how poverty, vice, insanity, might be prevented by transplanting people who are not fitted for city life to the farm. He shows in vivid pictures that the "home" in the large metropolitan cities for three-quarters of their inhabitants is not "sweet home." He shows the cause, and points out that Mr. Hall's idea that three acres near the large cities is the real remedy for a great many social evils; that the "back to the land" question is the real solution, though "many men of many minds" suggest many other remedies.

Mr. Hall wants to furnish evidence for his theory, and has left his comfortable home and pitched a tent on a vacant lot in the crowded apartment house district of New York, where he intends to demonstrate that farming is profitable even in the heart of the city. When he started his farm, a month ago, the neighbors thought he was a crank, and said the boys would spoil his plot in a week, but after the first two or three days no boy ran over the soft ground. They much preferred to lean over the fence and gossip with the "farmer" about the crops. As a matter of fact, a number of boys daily help Mr. Gardener, as they call Mr. Hall, for an hour or two. Mr. Hall says that in return they will get a share of the products.

He expects that his present venture will prove so profitable that there will be an exodus next spring from the tenements to the vacant lots.

Now, as to the book proper.

This book is clearly the product of astonishing research and of mature thought. It has been revised by various practical experts in agriculture and is characterized

by that unusual combination, enthusiasm with safe and sound reasoning and conclusions.

It is published by the Arcadia Press, 150 Nassau street, New York, and sold for \$1, and may be purchased of THE STELLAR RAY Book Department.

* * *

Paths to Power.

By Floyd B. Wilson.

12mo., cloth, \$1.00.

Contents: One's Atmosphere; Growth; A Psychic Law in Student Work; Unfoldment; Power: How to Attain It; Harmony; The Assertion of the I; The Tree of Knowledge—of Good and Evil; Conditions; Faith; Back of Vibrations; Wasted Energy; Something About Genius; Shakespeare: How He Told His Secret in the "Dream" and the "Tempest."

* * *

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Contents: Man Limitless; Love; The Christ Principle Through Intuition; Work; Control of Memory; Suggestion; Must Age Enfeeble? Pathway to Achievement; Children of the Gods; Shakespeare's Ariel; Spirit Aid in Man's Unfoldment.

* * *

Therapeutic Dietetics or the Science of Health Foods and Their Medicinal Values.

By Prof. Norton F. W. Hazeldine.

This book is for all who require such a change of diet as will increase their energy, maintain their health, quicken their mental activity and preserve their memory.

Therapeutic Dietetics is a book for every home, it lifts cooking from a place of drudgery to a positive pleasure, by elevating it to the position of an exact science.

To change your mode of living, means that you must first change your thinking

and before you can change your thinking you must first change your diet.

This book teaches you the best foods for the young, the sick and the well, in fact, it tells you the foods one should eat from youth to old age.

Unpalatable, tasteless, characterless and unsavory foods can never be healthful. This book places within your reach the most attractive, savory and tasteful diet known.

Second Edition with many new recipes.

Price \$1.00. For sale by the author, at the Venice Health School, 6 Verona Terrace, Venice-by-the-Sea, Cal.

* * *

Oahspe—A New Bible.

Revealed in the words of *Jehovah*, being a history of the Dominion on higher and lower planes, the Heaven and the Earth, and the Nations, during the past 24,000 years, dating from the submersion of the great continent of Pan in the Pacific ocean, commonly called the flood of the Kosmon Era, which began in A. D. 1848. Also a brief history of the preceeding 55,000 years, together with a cosmogony of the Universe, the creation of suns and plants, the creation of man, and unseen worlds in Ethereal heavens. And also new commandments of *Jehovah* to Man, formed into words in the Kosmon Era, year 33.

This venerable book gives occult reasons for all events that occur, and have occurred, during historic ages, and reveals the career and destiny of man. It gives the origin of all great religions since the first days of Sun worship. It deals with astronomy, geology and science in a new and wonderful way, and is the most remarkable book in existence.

* * *

Solution of the Sex Problem.

By Edgar Wallace Conable.

Unlike any other book or writings along sex lines. It should be in the hands of every married and unmarried man and woman in the land.

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A copy of the paper-bound edition of "Solution of the Sex Problem" will be sent free to every person sending \$1.00 for one

year's subscription to "*Conable's Path-Finder*," a monthly publication for the Expression of the Limitless Powers of Man. Cloth-bound edition, 50c extra. Address Path-Finder Publishing Co.,

829-8th Street, San Diego, Cal.

* * *

The New Life.

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"To be angry with the weak man is proof that you are not very strong yourself."

* * *

The Law of the Rhythmic Breath.

By E. A. Fletcher.

12mo, cloth, 250 pages, price \$1.00 net.

This book explains for the first time in Western literature, in a convincingly clear and simple form and with convincing proofs, the basic truths of the Rhythmic Breath as taught in ancient Hindu philosophy and developed by the author.

Other books—legion in number—claim to disclose Eastern mysteries. This book

does! It carries you by clearly defined paths to the gateway of bodily health and spiritual power. It depends upon the individual whether he pass through. The knowledge is here; its application brings illuminating results.

Published by R. F. Fenno & Co., of New York. For sale by THE STELLAR RAY Book Department.

* * *

Auto Suggestion

by Dr. Herbert Parker, of Chicago, for ten years the editor of Suggestion (now THE STELLAR RAY), is a book that tells how to do things; it tells how to break a bad habit; how at will to form desirable habits. It tells how to strengthen mental powers and how to gain and preserve health. It explains the mystery of absent healing, success circles, Christian Science, Relic cures, Faith cures and all the various forms of healing practiced by various religious sects, etc. The book, "Auto Suggestion," tells how to build anew the temple of hope, how to be courageous, firm, optimistic, determined—in a word, how to conquer yourself and the world.

Contains 192 pages, bound in green linen cloth with gold stamping; price postpaid, \$1.00. It can be purchased of THE STELLAR RAY Book Dept. at \$1.00. Or we offer THE STELLAR RAY for one year (price \$1.00), with the book "Auto Suggestion," for \$1.50.

* * *

The Sufism of the Rubaiyat, or the Secret of the Great Paradox.

By Prof. Norton F. W. Hazeldine.

Second Edition.

It is not too much to say for this work that, open it where you may, you will find some problem of life answered in such a way as will instruct and elevate.

It has been the aim of the author to bring out the spiritual meanings of this great poem which stands first in all Persian literature.

Every page is a sermon spoken in the most beautiful language which forever goes to the heart of the reader.

Price \$1.00. For sale by the author, at the Venice Health School, 6 Verona Terrace, Venice-by-the-Sea, Cal.

Miscellaneous

Fulfillment.

Anonymous.

Dedicated to Caroline Foot Marsh, President of the New Thought Church of Brooklyn.

Fulfillment sweet is mine today
By promise Truth has given to me,
All things are mine, I need not wait
For wind or tide on life's deep sea.

I'll not serenely fold my hands,
For here around me and to be
Is everything; 'twas always mine—
I'll reach and take what is for me.

I will not wait for time nor fate,
Today I'll take from Truth my fee
And pay the debt; but keep for mine
What God has always meant for me.

I'll wrest from Nature what is mine,
For many her treasures I can see
Have jewels which the hand of Time
Is holding out in love to me.

I do not will to weep and mourn,
For in my thought I now am free,
And I can see around above
That everything is free for me.

Yes, all is mine, Love, Truth and Faith,
All God's great wisdom gave to me;
And I may take and use and give,
And this alone will make me free.

So I will take my staff and climb
To summits where my soul can see
The needs of human life, then give
From what's so freely given to me.

The moving finger writes, and having writ,
Moves on; nor all your piety nor wit
Can lure it back to cancel half a line,
Nor all your tears wipe out a word of it.
—Fitzgerald's Omar Khayyam.

The most dramatic event in the oratorical career of Henry Ward Beecher happened soon after the war, when he lectured in Richmond, Va., at Mozart hall, on "The North and the South." The hall was well filled.

When he walked out on the stage he saw a distinguished audience of Southerners, including several leading generals on the losing side—Gen. Fitzhugh Lee, Gen. Rosser and extra Billy Smith and Governor Cameron. No applause greeted the great preacher. The women leveled their opera glasses with cold curiosity, and the men looked coolly expectant. Some hisses from rowdies did not tend to dispel the chilliness of the reception.

Mr. Beecher, after calmly surveying the audience, stepped in front of Gen. Lee and said: "I have seen pictures of Gen. Fitzhugh Lee and I judge you are the man; am I right? The General, taken back by this direct address, nodded stiffly, while the audience was breathless as to what was to follow.

"Then," said Mr. Beecher, "I want to offer you this right hand which fought against you and yours, but which I would sacrifice to make the sunny South prosperous and happy. Will you take it, General?" There was a moment's hesitation and death-like stillness in the hall, and then Fitzhugh Lee grasped Beecher's hand across the footlights. At first there were murmurs of surprise and doubt, but soon as Mr. Beecher unloosed the hand of the Governor of Virginia there were cheers such as was not heard before in old Mozart, though it had been the scene of many a war and political meeting. It was only the beginning of enthusiasm. When the noise ended Mr. Beecher said: "When I return home I shall gladly tell that I have grasped the hand of the great Southern chieftain. I shall tell my people that I went to the Confederate capital full of sympathy for the people whom my principles once obliged me to oppose, and that I was met half way by the brave Southerners, who can forgive as well as they can fight." Five minutes' ap-

plause followed, and having gained the hearts of his audience Mr. Beecher began his lecture and was applauded to the echo.

That night he entered his carriage and drove to his hotel amid shouts such as had never greeted a Northern man since the war.—*New York Home Journal*.

♦ ♦ ♦

Afraid to Eat.

Girl Starving on Ill-Selected Food.

"Several years ago I was actually starving," writes a Me. girl, "yet dared not eat for fear of the consequences.

"I had suffered from indigestion from overwork, irregular meals and improper food, until at last my stomach became so weak I could eat scarcely any food without great distress.

"Many kinds of foods were tried, all with the same discouraging effects. I steadily lost health and strength until I was but a wreck of my former self.

"Having heard of Grape-Nuts and its great merits, I purchased a package, but with little hope that it would help me—I was so discouraged.

"I found it not only appetizing, but that I could eat it as I liked and that it satisfied the craving for food without causing distress, and if I may use the expression, 'it filled the bill.'

"For months Grape-Nuts was my principal article of diet. I felt from the very first that I had found the right way to health and happiness, and my anticipations were fully realized.

"With its continued use I regained my usual health and strength. Today I am well and can eat anything I like, yet Grape-Nuts food forms a part of my bill of fare." "There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Life's best school is living with people. Living alone nourishes much that is not good and beautiful in human nature. It

promotes selfishness. It gives self-conceit an undue opportunity for growth and development. It permits us to do too much as we please, which is bad training for any of us. One can never grow into true nobleness of character, sweetness of disposition, and beauty of life, while living in solitude.—*J. R. Miller*.

It is in loving, not in being loved,
The heart is blessed;
It is in giving, not in seeking gifts,
We find our quest.

Whatever be thy longing or thy need,
That do thou give;
So shall thy soul be fed, and thou indeed
Shalt truly live.

—*Herald of the Golden Age*.

♦ ♦ ♦

Antikamnia Chemical Co. to Build Structure to Cost \$75,000.

An improvement that will mean much to the section of Pine street just west of Twelfth street will be begun on September 1, when the Antikamnia Chemical Company, now located at 1624 Pine street, will erect at the northeast corner of Pine and Fourteenth streets, a five-story and basement building which will be used for manufacturing and commercial purposes. It will have a ground area of 81x109 feet, the latter frontage being on Fourteenth street, and will be constructed of brick and concrete. It will be modern in every detail, being provided with sprinkler system, fast elevators, etc., and will cost in the neighborhood of \$75,000. The site has been owned by Mr. Frank A. Ruf, president of the company and a director in the Mercantile Trust Company, who has had it for the past seven years. It is improved with one, two and three-story buildings of antiquated type, earning a rental in no way in keeping with the value of the property. The new building will adjoin the William McMillan heirs' property, a five-story factory building with a frontage of 60 feet. The Antikamnia Company will occupy all of the new structure, the upper floors being used for a can and box factory. Its present quarters at 1624 Pine street are inadequate and the property on either side of it is so tied up

"O yes, slavery is necessary, we must have a little of it, but we are getting too much; all we need is for church-members and invalids to have a few body servants; we prohibit the rest."


I lived in the so-called prohibition state of North Dakota seven years, where it is said prohibition is secured by constitutional provision. Saloons are prohibited, but this lauded constitutional provision makes it the duty of the legislature to provide for giving what is called "druggists' permits." This invites many superfluous druggists, all earnest supporters of the law that feeds them. All know that they deal in alcoholics a good deal more than health calls for. Every one except those who are noted drinkers, who want it badly enough to go to the druggists, can get it by stating what it is wanted for, and signing their names to the statement. The signs that they deal in liquors are not hung out, and there is comparatively little treating done; and the heavy drinkers patronize what are called "blind pigs." Once in a while there is a raid on them, but they manage to make it average profitable, and as better proof is needed to convict of illegal selling than to convict of murder, large quantities are sold through such agencies.

Circumstantial evidence is not received. One must give testimony that he has bought the liquor there and drunk it, so he knows.

It is plain to be seen that it is as bad to buy it and drink it as it is to have it on sale, and no self-respecting person will be nosing around in that way, and betray confidence; yet this is what is relied upon to convict, so the law does not hold that buying and drinking is any offense. I do not see how such a hypocritical arrangement can accomplish as much as it does. I was credibly informed that there was far less drinking done than there was when liquors were sold freely.

The law is as good as professed prohibitionists want. I did not talk with one who said he wanted it improved.

I talked with a leading physician there whose wife belonged to the W. C. T. U., and in the conversation I told him I did not have the slightest faith in intoxicants as a medicine, and the answer was: "It makes no difference what I believe; I must prescribe them if I am to live by my profession. If I did not the W. T. C. U. would



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be among the first to desert me." Neither this organization nor the Good Templars have been educators against the use of liquors. They both admit that they are necessary. I hate to have to say it, but drinking is an essentially Christian habit. The church has always fostered it, and no doubt will while the belief is that Jesus made no mistake in manufacturing wine to help along with a marriage debauch, was in the habit of drinking so much that he got the name of being a wine-bibber, and that the advice of Paul to Timothy was good to "take a little wine for the stomach's sake."

These prohibition revivals in the past have not gone very deep. Those who enter into them need reviving every year. It is one of the most common things to have places having local option go wet and dry alternately, every one, two or three years, in an endless experiment.

Where there has been state prohibition it is generally accomplished by party vote. Then the other party moves for a repeal, and lose no voters in their own party by doing so, because all those opposed to liquor in their ranks, care more for party success than they do for their temperance principles; while the liquor element in the opposite party will change parties in the interest of what they call personal liberty. Then the law is revealed, or there is no effort made to enforce it. Such laws cannot be well enforced, because the party that does so will surely be turned down, on the promise of the other to repeal. To show the utter lack of anti-drinking influence the W. C. T. U. has had we have only to read statistical reports that twice as much per capita was drunk in this country twenty-five years from the first organization of that body as at that time. It is likely the anti-liquor laws will be better enforced in the southern states, because there it has assumed a phase of the Negro problem.

If the evil is ever outgrown it will be through scientific demonstration. Science has already declared alcohol to be a poison, and life insurance companies are learning that the risks are about 50 per cent greater among moderate drinkers than among total abstainers. Some of these companies have put the total abstainers in a class by themselves and give them special insurance

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rates. I look for the government to take the matter up in the census reports. The world does move.

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Harmony

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You ask me to give you a sermonette through your husband's hand. There are many sides to this subject. I take it that you were thinking of spiritual harmony. It might be divided thus: That which exists between spirits in the earth life; between spirits in spirit life, and between God and man.

The really and truly kindred spirits in the earth life are rare. Two may harmonize in the majority of things and create a discord when other notes in their lives are struck. Two may agree as to generalities and yet be entirely at variance as to details. The most that can be expected in the human relation is perfect harmony as to the purposes and ideals of life. Should you reach that stage, be content and realize that you have attained. The inharmonies of life that must obtain as long as one is human must be borne with patience and grace.

These inharmonies arise from many causes: Different standards, different environments, different education, and a multitude of other causes incident to the work-a-day life of human existence.

Harmony of spirits in the spirit life is more common for the reason that here like seeks like, or rather come together as filings are drawn to a magnet. If spirits of a different character were thrown together as they are in the earth life, there would be the same conditions, only in a lesser degree. In the spirit life oil separates from water, and wood from sand; while in the earth life all must mingle to a greater or less degree, very much to the discomfort of many. Here kindred spirits gravitate to the same sphere; this is impossible in the earth life for the reason that so many factors enter into the life, incident to living among men.

Do not understand me to say there is caste or division here, only that everything is natural, consequently harmon-

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ious. What I mean to express is the absence of limitation and the presence of perfect freedom, which are not found in the earth life.

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Whatever your shortcomings or failure to harmonize with each other, there is One with whom you may be in perfect rapport. Though human and limited and hedged in on all sides by circumstances and conditions, you may be in perfect harmony with "The Giver of every good and perfect gift." And may the sympathy of soul caused by harmony with Him, soften and lessen the hardness and discords incident to a life with and among men.

When you reach out to Him or He to you, may the striking of your soul strings, as it were, ring forth divine melodies that shall make the world sweeter and better for your having passed through.—Contributed by Madame DuBois.

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No. 11—Fee, \$10.00. An esoteric expansion of No. 3 or 4. This is recommended to those who wish to make occult progress, and more fully understand their inner nature.

No. 12—Fee, \$2.00. This fee is for rectification of the horoscope when the time of birth is not accurately known.

No. 13—Fee, \$3.00. For finding the exact time of birth, when the day only is known.

The particulars required for rectification are as follows:—important dates, such as the death of parents, sickness, accidents, marriage, travels, etc., a special form may be had on application.

Special questions requiring calculations, \$1.00 each.

YOUR HOROSCOPE

THE editor of THE STELLAR RAY takes pleasure in announcing that this magazine has greatly increased the facilities of its Astral Science Department. We are prepared to give greater attention in the future, to the casting of horoscopes and the spreading of that personal knowledge among our large family of subscribers and readers, that is so important to the true living and the true development. In an article entitled "What Parents and Guardians Ought to Know," elsewhere in this number, is fully explained to you, the importance and value of the right kind of guidance for children, according to the influences that are expended upon them by the Stellar Ray. It is also the duty of each one of us to know and appreciate the conditions that surround our own existence, and we may, by the proper use of the knowledge which horoscopes give us, get the most of happiness, health and success out of our lives. This is not a matter to be passed over lightly, but should be given the best thought and attention of all. Below, you will find a blank, which, if you will cut out and mail to THE STELLAR RAY, the Astral Science Department will immediately take up the matter with you personally, and give you full information regarding the great work of the Astrological Department and the individual and general benefit that must result from the knowledge it imparts.

**THE STELLAR RAY,
ASTRAL SCIENCE DEPT.,
HODGES BUILDING, DETROIT, MICH.**

Gentlemen:—I am interested in your Stellar Ray Horoscopes and would like you to send, without cost to me, full information regarding the casting of horoscopes.

Very truly yours,

Name _____
P. O. Address _____
City _____
State _____

MAGNETIC FORCE CURES DISEASE

WITHOUT THE USE OF MEDICINE
WE PROVE IT TO YOU



Think of living inside of a garment that is radiating over 800 streams of Magnetic force into the trunk of your body, feeding the nerves and vital organs with new life and energy. Keeping you constantly bathed in a stream of this revitalizing force. Such a garment is our MAGNETIC VEST fitting the body like a glove. We make other Shields for every part of the body. All described in our New Book, "A Plain Road to Health."

netic Shields without any urging from us, because we prove that they will accomplish just what we say they will do. There is nothing else on earth to take their place, and do as much as they can do, for they supply the very life-principle to the system.

SUCH EVIDENCE IS INDISPUTABLE.

"God Bless Doctor Thacher!"—Cured of Paralysis of Lower Half of Body of Sixteen Years' Standing.

Thacher Magnetic Shield Co., Chicago, Ill.

Dear Sirs: It would take a large amount of space to give a history of my case from start to finish, but for the sake of suffering humanity I will give a few words to help along, if possible, the great work you are doing for the afflicted. In 1881 I was taken with malarial fever of typhoid form, causing complete muscular paralysis. By the aid of the best medical skill in the East, I became after several years, able to sit up and use my arms, but my lower limbs remained paralyzed until after I put on the Magnetic Shields in 1899, sixteen years afterward. My case is a noted one in York state, and all the medical fraternity decided I would never be able to walk again. Dr. C. L. Thacher said I could and would walk again, and he was right, and all the rest were wrong. It is needless to say that I spent money freely all these years without receiving results until I found the Magnetic Shields. We who have been restored by its wonderful power begin to realize the great work being accomplished by Dr. Thacher and we would be unjust to our Creator and to our fellow beings as well as being very ungrateful, if we did not use all our efforts and powers in spreading the grand truth, bringing greatest joy and hope to the chronic invalid, deliverance from disaster, transition from the old life to the new. I am one of the thousands who with all my heart can say fervently, "God bless Dr. Thacher and his great work."

We have thousands of such letters. People write us from Maine to California, stating they have been cured of diseases that had been considered incurable. Do not be discouraged. Do not give up hope. Investigate our claim. It is a duty you owe yourself. Write us today a full description of your case and we will take careful pains to advise you free of charge and will send you our New Book, "A Plain Road to Health," by C. L. Thacher, M. D., containing much valuable information on the subject of Magnetism.

We prove every statement we make. We do not ask you to take our word as final evidence. We furnish you indisputable proof.

When we say that disease can be cured without the use of medicine, we mean every word we say. Every word of it is true. We know it to be true, because we have cured not only hundreds, but thousands of cases after all medicines have failed to do any good.

We prove it to anybody, in fact, we want to prove it to everybody. We do not care what the disease is, nor how many other diseases are complicated with it. We can show you parallel cases in most any form of disease that have been cured by the famous Thacher Magnetic Shields, and these cases are sound and well today as living evidence of the grand revitalizing power of Magnetism.

No matter if you have been told your case was incurable, all we ask is a full description of your trouble, and we will advise you free of charge what can be done for you and how it can be done. More than seventy-five per cent of all the cases we have cured were first given up as incurable, as medicine could not cure them, but they have been made sound well by the scientific application of Magnetic force.

We will point you to cases of Paralysis, Consumption, Diabetes, Liver Trouble, Bright's Disease, Locomotor Ataxia, Dyspepsia, Rheumatism, Tumors, Asthma, Nervous Prostration, Obesity, and a hundred-and-one other diseases that are called incurable. We can show you the most incontestable proof that we have cured them—in the majority of cases, after they had been given up to die.

We know that if we can prove to your own satisfaction all we say, you will want the Thacher Magnetic Shields.

All personal letters, enclosing stamp for reply, will be promptly answered for those wishing minute data of my case.

Yours truly,
CLARENCE D. SMITH, R. F. D. No. 6, Rome, N. Y.

A Case of Diabetes Given Up as Incurable.

New Buffalo, Mich., Aug. 17, 1906.

Dr. Thacher, Chicago, Ill.

Dear Doctor Thacher: It is with great pleasure and a heart full of gratitude that I write you, telling of the good your Shields have done for me. When I visited you and put on the Whole Belt and Lower Legging I was "all in" with that awful disease Diabetes. Medical doctors had all failed to do me any good, and I was fast going to that everlasting resting place, the grave. Just the hour I put on your Shields a great change came to me, and it caused me to right about face. I began to feel better at once, and began to put on flesh, and today am rapidly recovering from that awful disease, and have set the mark to live to be 75 years old. I feel like shouting the good news from the housetops and am doing all I can to show people the way to the one great cure for all the diseases man is heir to. May the great Creator, who helps us all in time of need, aid you in carrying the great cure, Magnetism, to all the world is the best wish of your friend.
P. S.—Refer all sick and suffering to me, and I will gladly tell them the great cure for all diseases—Magnetism.

THACHER MAGNETIC SHIELD CO., Inc., Suite 248, 169 Wabash Ave., Chicago, Ill.